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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE UNCOMPROMISING ICONOCLAST

Lane-Poole on the Holy Prophet

There is something so tender and womanly, and withal so heroic, about the man, that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and kind word for them, sounding all the kinder in that sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage, and hope of the man, all tend to melt criticism into admiration. He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, or falls upon barren ground and bears no fruit. So was it not with Mohammad. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the one God; and never to his life's end did he forget who he was, or the message which was the

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marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness.*

Unique Among the Prophets

Such is the sweet, noble, kind and the tender-hearted man whom we have preferred to call an "uncompromising iconoclast." He was, indeed, a breaker of idols, literally and metaphorically and he broke them with an enthusiasm and fervour which admitted no compromise, conceived no halting, with indomitable courage which brooked no resistance and allowed no fear of consequences; with a singleness of purpose which thought of no self. There have been Teachers and Reformers — political, social and religious—who indeed had had to fight against heavy odds and they came out of the ordeal successful. But the great work with which the Holy Prophet Mohammad (peace and the blessings of God be upon him) was entrusted had not fallen to the lot of any human being. It was unique in its many facets and the way in which the Holy Prophet accomplished it was also unique. The circumstances under which he had to wage a relentless war against fearful forces of evil, and the trials, tribulations and temptations he had to face and conquer and the way in which he raised a whole nation which had sunk down into the lowest depths of spiritual degradation and moral turpitude to the dizzy heights of purity, piety and righteousness and all this in a brief period of 20 years mark him out as unique amongst all the great Teachers of humanity. Even a hurried perusal of this Great Man's life-story reveals the uniqueness and wonderfulness of his character.

Tireless Fighter Against Sin

That a retiring Recluse who had for 40 years lived away from all contact with civilization, practically cut-off from the world and its ways and who had had no experience of men and their affairs when

*Lane-Poole.

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thrown into the vortex of life should have come out so eminently successful is a thing which baffles human imagination. The Prophet was by nature a kind, patient, humble, modest and self-denying man. He had no taste for the cares and pleasures of this life. He wanted to pass through life unnoticed and unknown. He abhorred war and loved peace. But when he had to combat and fight evil and to wage war against iniquity and corruption, he fought them with a determination that accepted no quarters and gave no quarters. The man who did not know how to say 'no' forgot to say 'yes' when he was threatened, implored and tempted to cease preaching against idol-worship. When the Quraish found to their regret that their heartless persecution of the Prophet and his followers failed to coerce him into giving up his fight against their polytheistic beliefs and iniquitous practices, they sought to cajole and tempt him. One of their leaders made him the following highly tempting offer: "If thou wishest to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us; if thou desirest honour and dignity, we shall make thee our chief, and shall not do a thing without thee; if thou desirest dominion, we shall make thee our king." The Prophet was not to be deviated from his course by temptations and threats. He who had never rejected any request, was unyielding on this point. He indignantly refused the offer. There could be no peace between good and evil, he said, between God and Satan, no compromise between monotheism and polytheism.

Persecution Redoubled

The Quraish, discomfited and frustrated in their object renewed and redoubled the persecution. They told Abu Talib, his kind uncle, so far his guardian and protector, either to give up the Prophet to their fury or be prepared to face extermination along with his nephew. Abu Talib was alarmed. He intimated to the Prophet the grim resolve of his people and asked him to stop or at least stay preaching against idol-

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worship for some time. The reply this threat of annihilation elicited from the Prophet was characteristic of him: 'O my uncle, if they placed the sun on my right hand and the moon on my left, to force me to renounce my work, verily I would not desist therefrom until God made manifest His cause, or I perished in the attempt." The Prophet could possibly give no other answer. He had burnt his boats. There was no going back, no halting, no taking of rest. He could compromise on anything; but to give up his mission, his life-breath, was impossible. Fates had marked him out to be the greatest iconoclast, the most determined and uncompromising breaker of idols that the world had ever known. The Prophet was a simple, unassuming man. But behind his quiet retiring exterior lay hid a high resolve, a singleness of purpose, a strength and fixedness of will, a sublime determination, destined to achieve the marvellous work of bowing towards himself the heart of all Arabia as the heart of one man.

Unintimidated by Threats

Far from damping the spirit of the Muslims and that of their great Master the persecution of the Quraish steeled them into sticking to their course at all costs. They even grew in numbers and strength. This infuriated the Quraish all the more. "Now or never," resounded the cry. If Abu Talib could not restrain his nephew, they said, he and the whole House of Hashim should suffer with him. They entered into a league against Hashimites—that they would not marry their women, nor give their own in marriage to them; that they would sell nothing to them, nor buy aught from them; in short, that dealings of every kind should cease.*

The whole House of Hashim suffered with the Prophet and for three long years every iniquity known to man was perpetrated on them. But the Prophet knew that through suffering and humiliation he was to reach his goal. He would wade through blood if need

**Life of Mohammad* by William Muir.

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be—blood not of his enemies but of his own near and dear ones—to accomplish his great purpose but would accept no compromise on the fundamentals of his faith.

Jealousy for God

The temporary discomfiture the Muslims suffered in the battle of Ohud on account of a few of their archers having left the place they were guarding throws some light on the fact that the Prophet could never brook an insult to his Creator. When safe in a sheltered corner the Muslims were attending to the wounds of the Holy Prophet that day and the Quraish being satisfied with the result of the day's fighting and having persuaded themselves in the belief that they had avenged the defeat of Badr, Abu Sufyan, their leader called aloud the names successively of the Prophet, Abu Bakr and Omar. Receiving no rely (for the Prophet had enjoined silence) he cried: 'They all are slain, and ye are rid of them!' Omar could contain himself no longer. 'Thou liest!' he exclaimed; they are all alive, and will requite thee yet.' 'Glory to *Hubal*, Glory to *Uzza*,' Abu Sufyan cried again, "we have *Uzza* as our god and you have no *Uzza*". This cry of Abu Sufyan excited the jealousy of the Prophet. He bade Omar cry at the top of his voice: "We have a God Who is our Lord and Master but you have no God." The fact that the Prophet enjoined silence when Abu Sufyan was calling aloud his name and that of Abu Bakr and Omar because expediency then demanded silence and threw away all expediency and caution to the winds when he found that the maintenance of further silence was calculated to bring the great name of his Lord and Creator under shade, shows the direction in which his mind worked. He could suffer anything, but an affront offered to his God and Creator. Love for his Creator had permeated every fibre of his being. "Mohammad has fallen in love with his Creator," said an Arab poet of the Prophet's time; and he was not wrong.

The Fall of Mecca

The Fall of Mecca was the climax of the Holy

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Prophet's career, not because Mecca was the largest town in Arabia but because it was the centre of Islam and in it was situated that Sacred House which was destined to be the centre of Religion for all times. Mecca fell and with it fell the greatest citadel of infidelity and idol-worship in Arabia. One by one the idols, *Lat*, *Uzza* and *Manat* were hewn down and when the great figure of *Hubal* reared in front of the Ka'ba fell with a crash, the Holy Prophet exclaimed "Truth has come and falsehood fled, for falsehood verily vanishes away" (Quran). The Prophet was satisfied that the war he had waged against idol-worship in Arabia was coming to a close. He was convinced that henceforward idols would never be worshipped in Arabia. He was pleased that he had broken idols, the symbols of sin, iniquity and immorality. He knew that polytheistic beliefs were at the root of all spiritual and moral degradation and that by breaking them he had laid the axe at the root-cause of all sin. The worship of a piece of stone or a tree, apparently seems to be a harmless thing. In itself it may be harmless but that debasing and corrupting mentality which it engenders in man is the source of all evils. It degrades him,—the acme and apex of God's whole creation—to a status lower than that of animals. It debases and degrades him and makes him forgetful of the great mission of his life. It was not so much against the worship of stocks and stones that the Holy Prophet and for that matter all the Teachers of humanity before had waged a life-and-death struggle as against those evils and immoralities which this worship symbolised and which came in its wake. The Prophet, in fact, fought against that low concept of man's life on earth which such a worship created and which was calculated to defeat the great purpose of his life if it was allowed to grow and develop. The Holy Prophet could not allow such a low concept to grow and therefore he could not allow idol-worship or the worship of anything beside the one Almighty God.

Death of the Prophet's Son

That the Prophet could not tolerate *shirk* in any

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shape or form is evident from the following incident. A son, Ibrahim, was born to him in the 21st year of prophethood and only two years before his death. More than five-and-twenty years had elapsed since the birth of his last child. The Holy Prophet was naturally pleased and there was great joy among the whole Muslim community. But this dearly loved child was not destined to live long. In spite of all the care lavished on him, Ibrahim died in his second year. The Holy Prophet and with him his devoted followers were sorely grieved. It so happened that an eclipse of the sun occurred on the same day and the people spoke of it as a tribute to the death of Ibrahim. The Prophet knew that the eclipses of the sun or the moon had nothing to do with the birth or death of a person. They were natural phenomena and he realized that the synchronization of his son's death with the eclipse of the sun was calculated to lay the foundation of idol-worship among the Muslims in another form if he did not at once disabuse their minds of the belief that it had got nothing to do with the death of his son. He ascended the pulpit and addressed his people thus: "The sun and the moon are amongst the signs appointed by the Lord. They are not eclipsed on the death of any one. Whenever ye see an eclipse, then betake yourselves to prayer until it passeth away". The popular wrong notion that the heaven had sympathised with the Prophet in his bereavement was nipped in the bud. A smaller man might have allowed the people to indulge in their foolish and apparently harmless fancy but not so the Prophet. He sensed a subtle form of *shirk* in the popular idea that the sun had darkened on account of heaven's grief over Ibrahim's death and he effectively killed it. He was indeed a great idol-breaker.

The Greatest Iconoclast

The world had had its iconoclasts before the Holy Prophet (peace and the blessings of God be upon him). They carried on a ruthless war against sin, injustice, unrighteousness. They appeared in every age and among every people—Abraham, Moses, Jesus,

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Zoroaster, Buddha and Krishna. Some of them died in harness, without having the satisfaction of seeing the consummation of their great work in thier life time. Some were partially successful. Some, judged by wordly standards did not succeed at all. But there are no two opinions about the work the Holy Prophet Mohammad did and the marvellous success that attended his gigantic efforts. Never again Arabia reverted to idol-worship and the Muslims all over the world have ever looked with utmost abhorrence on associating anybody or anything with God and so great has been the impact of his teaching about *shirk* on other religious systems that their followers, though to all intents and purposes polytheistic in their practices and beliefs, are ashamed of admitting that they are so. They affirm and proclaim that they are monotheists. What greater tribute could be paid to the success of the Holy Prophet in establishing the belief in the unity of God than that even polytheistic Christians and pantheistic Hindus have to admit and profess and proclaim that they believe in one God. The Prophet of Islam undoubtedly was a great iconoclast and great indeed was the success that he achieved in this respect. This is why even his bitterest critics like Stobart have to admit that "*judged by the smallness of the means at his disposal and the extent and the permanence of the work he accomplished, no name in the world's history shines forth with a more specious lustre than that of the Prophet of Mecca.*

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CORPORAL PUNISHMENT IN THE QURAN

[By Mr. Abdur-Raheem Malabari, B.A., B.L.]

The Holy Quran has been criticised especially by a class of Christian writers whose judgment is warped by bigotry. In this article I intend to discuss one of their many charges against the Quran. It relates to the corporal punishment which the Holy Quran has laid down for some of the criminal offences, adultery and theft being chief among them.

It is said that the Quranic punishment for these offences is too severe and primitive to be accepted by any civilized state and that it is wholly unsuited to modern conditions of society. That this should appear to be so to the easy-going Westerners whose ideas about morality and criminal responsibility are singularly extravagant, is quite natural. But what is really surprising is that even those who profess their allegiance to the Holy Bible should have the impudence to subscribe to such a view. The Bible law in some cases fastens criminal responsibility even on irrational animals. "If an ox gore a man or woman, that they die," says the Bible, "then the ox shall be surely stoned and his flesh shall not be eaten" (Exodus: 21.28). It is further added that if a man who owns a mischievous ox and who having the previous notice of its mischievous propensity allows it to escape and injure a person so as to cause that person's death, then that unfortunate man also shall be put to death. The Holy Bible contains many other equally cruel penal rules and yet when it is a question of finding fault with the Holy Quran Christian writers very conveniently forget them.

Before entering upon the discussion of the Quranic punishment for adultery and theft and its alleged injustice I would like to say a few words regarding the policy on which the Quran seems to have based

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its penal code which, I hope, would help a better understanding of the subject.

Quranic Revisions

It would be a mistake to look upon the Holy Quran only as a penal code, a code defining every criminal offence and prescribing the nature and extent of the punishment for it. The function of drawing up such a code is one which the Quran has left to the state to carry out. Students of criminal jurisprudence are aware that social circumstances, political expediency, and the moral consciousness of the people are important factors that go to determine the formation and growth of the criminal legal system of any country. As these factors are of a constantly varying nature no fixed and unalterable code would guarantee the safety and well-being of a people for all times. Inasmuch as the Holy Quran has recognised this fact it has refrained from drawing up a comprehensive code and from interfering in the details of the administration of criminal justice. But at the same time there are certain offences which have always been looked upon as particularly dangerous and which are yet of a common occurrence almost in every society. In the case of such offences the Holy Quran deemed it necessary to make adequate provisions itself to ensure their complete prevention. Adultery and theft stand out as the most prominent of such offences. This seems to be the reason why the Holy Quran which on the whole does not take a favourable view of the infliction of bodily punishment and which in other respects has left that punishment to be determined by the state has expressly laid down the punishment for adultery and theft and has ruled out the exercise of discretion by the state in these matters.

Punishment for Adultery

The punishment which the Holy Quran prescribes for adultery is flogging, the amount being hundred stripes for either of the offenders irrespective of sex. This punishment is generally looked upon by the so-called

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civilized people as unnecessarily harsh and disrespectable. In the civilized West as under the Indian law adultery is a compoundable offence while fornication is not an offence at all. Here I use the word 'fornication' to denote criminal intimacy between a man and a woman both of whom are unmarried, though perhaps such a hard distinction is not ordinarily intended by its use. Compared with the indulgent views taken on sexual morality in the West and in every civilized country in the world, the Quranic law is, of course, severe.

But it has to be admitted that no other punishment is calculated to have an equally deterrent and reformative effect. Why the Quranic punishment for sexual immorality appears to be disproportionately severe even to the well-intentioned critic is because he fails to view it in all its aspects. The Holy Quran before laying down that punishment has taken care to see that chances are not freely afforded to men and women to commit such acts of indecency and has prescribed measures which if seriously enforced in any society would completely take away such chances. It is not necessary to explain all these measures here. Let me however just enumerate some of them:—

1. The Holy Quran makes it incumbent upon every Muslim man and woman to live in a married state. This makes it very unlikely that in an Islamic society any person may be compelled to go wrong by sheer biological necessity.

2. It prohibits free intermingling of the opposite sexes. In Islam men and women are allotted separate departments of life. There is, therefore, no rubbing together of their shoulders. As Muslim men and women are thus generally kept separate they do not feel that constant sexual strain which is the chief cause of the moral enervation of societies which promote or connive at promiscuity.

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3. It concedes equal rights to the husband and the wife to part company if they can no longer live together in love and peace and allows them to contract fresh marriages. It does not countenance the view that a man and a woman once married together should always be compelled to live together and should never be allowed to revoke their marital tie—a view that has led to the formation of eternal triangles wherever it has been seriously enforced.

4. It orders the segregation of men and women of established immoral conduct from the body of Muslim community and prohibits Muslims from marrying such men and women. The whores and whore-masters are thus kept apart as a separate class and thereby the contagion of the moral leprosy from which they suffer is localized and not allowed to spread and affect other people.

5. It allows polygamy to be practised to a limited extent. This renders it very unlikely that there may be many widows and spinsters among Muslim women even in a place where there is a surplus of them.

6. It gives exemplary punishment to those who cast filthy aspersions on chaste women. "And those who accuse respectable women," says the Holy Quran, "then do not bring four witnesses, flog them, giving eighty stripes and do not admit any evidence from them ever; and these it is that are the transgressors" (24. 4). According to the Holy Quran slander is so pernicious and destructive to society that without checking it effectively no community could be kept morally pure.

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> This is a truth which has yet to be learnt even by those nations that are proud of their civilization. The Holy Quran is the first book to recognise that scandals are the unmistakable precursors of licentiousness and moral decay and that scandal-mongers are the real "aggressors" and the worst enemies of morality and society. Allow a woman to be scandalized and you make her a prostitute. The Holy Quran is therefore most relentless where the good name of a woman is concerned. It teaches and enforces such a high respect for her virtue as will always keep away evil thoughts from the hearts of men.

The foregoing rules are directly taken from the Holy Quran. I have not tried to elaborate them, nor do I think they require any elaboration. They are, I hope, quite sufficient to convince anybody that in a society where these rules are in force sexual immorality would be a very rare phenomenon. If in spite of these safeguards any man or woman lapses into degeneracy, then his or hers is a case which the Holy Quran thinks should deserve no leniency. Why therefore some people are honestly inclined to believe that the Quranic punishment for immoral acts is unjustifiably cruel is because either they forget or are ignorant of the salutary principles on which Islamic society is based. Detached from these principles and enforced independently of them that punishment also would proportionately lose its justification.

Rules of Evidence

There is another important fact. The Holy Quran has prescribed special rules of evidence for the legal proof of adultery. It definitely rules out from that category circumstantial evidence, however strong it may be, and insists that there should be the testimony of at least four eye-witnesses. In this respect the Quranic law is quite singular. According

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to the Holy Quran a man may be legally convicted of murder and sentenced to death on circumstantial evidence alone, but on that evidence he cannot be legally charged with and punished for adultery which is after all a minor offence compared to murder. This may appear to be anomalous. But in fact there is no anomaly here. The safety and interests of society require that alleged cases of murder should be investigated and the culprits hunted out and punished, but they do not require that the private lives of its members should be pried into and their dirt raked up and washed in the public. In fact such a policy would be most harmful. Its result would be the demoralization of public opinion and the blunting of the sense of decency of even the healthier section of the community. In a society where men and women are liable to be dragged out and made to answer every filthy charge made against them, honour and domestic peace would have no place, much less any stability. The Holy Quran, therefore, does not allow every suspected case of criminal connection to be investigated and discussed. What it considers to be more dangerous to the peace and moral health of the society is not the fact that a few of its lawless members may occasionally find it possible to establish secret liaisons without the fear of detection and punishment, but the fact that its members as a whole should have the chance to know and the liberty to give publicity to such unhealthy incidents. Hence the severe flogging of the slanderers who fail to prove their charge most convincingly. The objection that the Quran by insisting on at least four witnesses has made it extremely difficult, if not actually impracticable, to prove legally any alleged case of criminal connection and has thus encouraged immorality is, therefore, based on the ignorance both of human psychology and of the real spirit of the Quranic teachings.

Rajm or Stoning

I would like to add here a few words regarding a juristical controversy that has been raised about the

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real application of the Quranic method of dealing with sexual offenders. It is generally believed, and not altogether without reason, that the punishment of whipping to which reference is made in the Holy Quran is to be inflicted only on the unmarried offenders. In the case of married persons who are guilty of adultery, it is said, the punishment is stoning and not mere whipping. Certain authorities are produced to support this contention though those authorities are themselves conflicting and doubtful. According to some of them the punishment for unmarried offenders is only flogging; according to others flogging and deportation for a year. Opinions concerning the punishment of married offenders are also similarly divided. According to some writers they are to be stoned; according to some others they are both to be whipped and stoned. I admit I am not sufficiently conversant with the history, growth and technicalities of Islamic jurisprudence and therefore I am not in a position to say how these different views came to be entertained on a subject which otherwise seems to be too clear and unambiguous to cause such divergence of opinion.

The text of the Holy Quran on the point is very clear. It does not make any distinction in the gravity of the offence of criminal connection on the basis of the offenders being married and unmarried persons. As a matter of fact what in the generality of cases leads to the commission of such offence is not an irresistible animal passion alone. The circumstances that arouse that passion itself are many and varied. The sex instinct in human beings is much more complex than it is in the animals and what it requires for its satisfaction is more than a mere biological outlet. The popular view that inasmuch as a married person has the legitimate means of satisfying his or her sexual urges, he or she should not be allowed to raise any plea of the sort of "compulsion of necessity" with the same effect with which unmarried persons should be allowed to raise it is, therefore, not quite psychological. The Holy Quran at any rate does not recognise it.

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There are certain sayings of the Holy Prophet said to have been reported chiefly by Hazrat Omar which prescribe the punishment of stoning for adulterers and adulteresses and which go to show that the Holy Prophet himself had ordered the giving of this punishment to such offenders. Whatever may be the real significance and authenticity of these reports, it has not been proved about any of the alleged cases of stoning that it was ordered to be executed by the Holy Prophet subsequent to the revelation of the Quranic verse which deals with the punishment of flogging. And unless that is definitely established the legality of capital punishment would remain questionable. I do admit that next to the Holy Quran the sayings of the Holy Prophet are entitled to the highest authority and respect and that they are very often absolutely essential to understand the real intention of the Holy Quran. Without them the Quran would lose more than half of its practical utility and value. They are necessary to explain that which requires explanation and which has not been explained by the Quran. But with all this they yet occupy an inferior position and cannot in any way have the effect of restricting, extending or modifying a clear text of the Holy Quran. If this were not so, Quran would cease to be the vital force that it is. Therefore once the sense of a Quranic verse is clear when read with reference to its context nothing can be imported which may in the least interfere with that sense.

Now as regards the Quranic injunction concerning the punishment for criminal connection, it is definite and clear both with regard to the nature and extent of the punishment and to the class of offenders liable to its infliction. The Holy Quran does not make any distinction between married and unmarried persons nor does it mention anything about deportation or stoning. Its rule is laid down in very clear words, and requires no extraneous explanation whatsoever. This is not a case where the Quran is silent or is not sufficiently clear and therefore we have not the necessity or the liberty to draw on other sources.

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The view that the Holy Quran does not sanction capital punishment for adultery is supported by another circumstance. In another place in the Holy Quran the punishment for slave women who are guilty of adultery is mentioned to be half of that which is to be inflicted on free women for the same offence. "And when they (*i.e.* slave girls) are taken in marriage", says the Quran, "then if they are guilty of indecency they shall suffer half the punishment which is inflicted on free women" (4. 25). If death were the real punishment for free women who are guilty of indecency, to use the chaste expression of the Quran, then to speak of half of that punishment would be defining something that refuses to be defined. Half of hundred stripes is fifty. But what is half of death? This therefore indicates clearly, if not conclusively, that the idea that adulterers and adulteresses should be stoned to death is quite alien to the Holy Quran. It may be asked then how such an idea happened to get into the heads of some eminent Muslim jurists. But once the Quranic view on the point is clear, that question loses all its importance for me.

Quranic Punishment for Theft

Let me now take up the Quranic provision for the punishment of theft which also has been made a ground of charge against the wisdom of the Quran. I propose to deal with this question very briefly. The punishment which the Quran prescribes for theft is cutting off the hands of the thief. "And the man who steals and the woman who steals," says the Quran, "cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise" (5. 38). This punishment has been criticised as being wantonly cruel and at the same time producing a result which is not very happy. It has been argued that by amputating his hands, the thief, instead of being reclaimed and made a useful citizen, is only converted into a beggar. This objection is based partly on the wrong idea that the Holy Quran intends every case of petty larceny to be dealt with by amputation of the hands of the thief and partly on the bad logic

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that in a community where theft is so severely punished there would be still many thieves and consequently many beggars. That the Holy Quran has meant this punishment to be inflicted only in extreme cases is made clear by adding that it is an exemplary punishment. It appears that it is intended only for old and incorrigible offenders who are already beyond redemption and from whom society can be saved in no other way. This fact is also borne out by the verse that immediately follows the one quoted above. "But whoever repents after his iniquity and reforms himself," it says "then surely Allah will turn to him, surely Allah is Forgiving, Merciful". This verse supplies a clear indication that so long as there is any reasonable hope that the thief would lead an honest life in the future he should not be deprived of the chances to do so. Real and abiding repentance is thus made to have the effect of averting the punishment. It is only when the criminal has by his persistence in his evil conduct rendered hopes of his improvement extremely remote that the Holy Quran deems it necessary to cut off his hands.

Theft, unlike adultery, is a crime which admits of gradations on a wide scale. To borrow an illustration, it is technically theft to dip one's pen in another man's ink-pot without that man's consent. But one need not be a philosopher to understand that between this extremely trivial affair and a daring act of robbery or dacoity there is all the difference in the world. A man who in extreme distress trespasses upon another man's orchard and plucks a few fruits therefrom to give to his starving wife and children is certainly not culpable to the same extent as a man who at dagger-point extorts from a poor woman all the property she has. This distinction is recognised by the Holy Quran itself. In verse 33 of the same chapter which deals with theft, the punishment for those who "strive to make mischief in the land" is mentioned to be either death, crucifixion, amputation of the hands and feet, transportation or imprisonment. The expression "making mischief in the land" has been universally accepted to include

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theft, robbery and all other offences against person and property which are likely to disturb social peace and order. Here the Holy Quran has laid down only the different kinds of punishment and has left it to the state to determine their application to particular offences. Adultery is of course an act of "making mischief in the land" but as the Holy Quran has elsewhere made special provision for it, it is to be dealt with only according to that provision. Inasmuch as all cases of theft amount to acts of "making mischief in the land" they are liable to the various kinds of punishment mentioned above. Each particular case would fix the exact nature of its punishment. Thus theft accompanied by murder or culpable homicide may be punished with death or crucifixion; theft accompanied by grievous hurt with the severance of the hands or feet or both and so on. The verse which separately deals with the punishment of cutting off the hands of the thief must, therefore, be understood to contemplate cases where there are previous convictions standing against the accused. Criminal law as administered in all civilized countries contains some provision for the enhanced punishment of the thief on every subsequent conviction. The enhanced punishment which the Holy Quran has prescribed is much more effective. That is all.

As regards the objection that by amputating his hands the thief is made a beggar, let me add here, that in a truly Islamic state there would be no beggars at all. In the first place the Quranic punishment is so effective that the very idea of its infliction would purge the country of all but its most hardened thieves and robbers. In actual practice it is, therefore, extremely unlikely that the state may have to resort to it very frequently. Secondly the state will see that the thief whose hands have been cut off is not thrown on private charities. The maintenance of the poor and the crippled is a duty of the State in Islam. Therefore as soon as the hands of a thief are cut off the State will secure to him the necessaries of life.

Let me also add here that just as in the case of

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adultery the Holy Quran has taken care to see that chances are not freely afforded to men and women to commit that offence, so also in the case of theft and other offences against property it has tried to prevent people from committing them by introducing methods that remove unemployment and starvation. The prohibition of interest and the institution of *zakaat* aim at an economic regime wherein hoarded wealth is subjected to a constant and automatic distribution and wherein every man enjoys certain amount of the comforts of life. In an Islamic State therefore no one would be starving and compelled by sheer necessity to misappropriate another's property. This part of the subject relates more to the economic aspect of the Quranic teachings than to its penal laws. I therefore do not dwell upon it here.

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A MISUNDERSTANDING REMOVED.*

I.

Some members of my Community who possess only a sketchy and superficial knowledge of my claims and the arguments in support of them and have had no time to study my writings closely nor have sat in my company for a reasonable length of time to perfect their knowledge sometime meet an opponent's objection with a reply which is not based on fact. The result inevitably is that notwithstanding their being on the right path they suffer a great humiliation.

Only recently one such Ahmadi was confronted with an objection to the effect that he had pledged allegiance to one who claimed to be a *nabi* (prophet) and a *rasul* (apostle). He got over this objection by a sheer denial of any such claim on my part. Quite obviously the answer was not correct. The fact is that that holy and pure revelation which God has vouchsafed me contains such words as *nabi* (prophet) and *rasul* (apostle). These words occur in my revelations not once or twice but hundreds of times. In the face of these revelations, to say that they are devoid of the above mentioned words, is anything but a correct answer. In my later revelations these words are to be found in greater abundance and with a richer vividness and lucidity. Even the *Braheen-i-Ahmadiyya* which was published about 22 years ago contains these words. One of the revelations published in the *Braheen* is as follows:

هو الذي ارسل رسوله بالهدي و دين الحق ليظهره على الدين كله

(*i.e.* He sent His Apostle with guidance and true

*Being the translation in English of a pamphlet of the Promised Messiah entitled *ek Ghalati ka izala*.

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religion to establish its superiority over other faiths) (*vide* page 498). In this revelation I have been unmistakably designated as *rasul* (apostle). Next to this on the same book there is another revelation: جری اللہ فی حلل الانبیاء (*i.e.* the Champion of God in the garb of prophets.) (*Vide* page 504). Again bearing upon this is still another revelation:

محمد رسول اللہ والذین معہ اشداء علی الکفار رحماء بینھم

(*i.e.* Mohammad is the Apostle of God and his Companions are very hard upon the infidels but full of tenderness among themselves). In this revelation I have been called Mohammad and an Apostle. Then again on page 557 we find this revelation دنیا میں ایک نذیر آیا (*i.e.* a warner came into the world). Its second reading is دنیا میں ایک نبی آیا (*i.e.* a prophet came into the world). There are several other revelations in the *Braheen-i-Ahmadiyya* in which I have been addressed as *nabi* (prophet) and *rasul* (apostle).

If, however, it may be urged that the Holy Prophet being خاتم النبیین (Seal of the Prophets) no prophet could come after him, my answer to this objection is that, of course, no prophet new or old can come in the sense in which my opponents believe in the advent of Jesus Christ and believe also in his prophethood and the unbroken continuance of his revelation for forty years—a period longer than the period of the Holy Prophet's prophethood. Such a belief, no doubt, constitutes a grave sin and the Quranic verse ولکن رسول اللہ و خاتم النبیین (*i.e.* but he is an Apostle of God and the Seal of the prophets) and the *hadith* لا نبی بعدی (*i.e.* there will come no prophet after me) give the lie direct to this clearly erroneous doctrine. I am utterly opposed to such

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beliefs and repose full faith in the Quranic verse ولكن رسول الله وخاتم النبيين (*i.e.* he is an Apostle of God and the Seal of the Prophets).

This verse embodies a great prophecy which has escaped the notice of my opponents. It is this that after the advent of the Holy Prophet the divine gift of prophecy will remain withheld from the world till the end of time, that it will not be possible for any man, be he a Hindu, a Jew, a Christian or a so-called Muslim to justify the use of the appellation *nabi* (prophet) for himself because all the approaches to this exalted office have been closed except one small opening of Siddique-like devotion† which is synonymous with complete annihilation in the love of the Holy Prophet. That person alone who seeks to approach God through this opening is made to wear the mantle of prophethood which is but a part of the Holy Prophet's own prophethood and is borrowed from him. Such claimant to prophethood does not occupy a position of challenge to the Holy Prophet, because it is neither self-subsisting nor independent and because he derives all that is good in him not from his self but from the Holy Prophet, the fountain-head of all grace. He is, therefore, a prophet not for self-exaltation but for the glorification of the Holy Prophet and is known and called Mohammad and Ahmad in heaven. It all comes to this that Mohammad's prophethood after all came back to him, that is to say, one who claims this rank professes to be his shadow reflecting all his qualities in his person and acknowledging his debt to him. Thus the verse

ما كان محمد ابا احد من رجا لكم ولكن رسول الله وخاتم النبيين

(*i.e.* Mohammad is not the father of any of your men but he is the Apostle of God and the Seal of the

†Hazrat Abu Bakr, the Prophet's first Successor, was known as *Siddique* for his unswerving loyalty to his Master through thick and thin and for his selfless devotion to him—*Ed.*

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Prophets) may be interpreted as

ليس محمد ابا احد من رجال الدنيا و لكن هو اب الرجال الاخرة لانه خاتم النبيين و لاسبيل الي فيوض الله من غير توسطه

(*i.e.* Mohammad is not the father of any of the men of this world but is the father of the men in the next world because he is the Seal of the Prophets and there is no approach open to God's benefactions but through his mediation). So my prophethood proceeds from the fact that I am Mohammad and Ahmad, and is not an independent thing. I have been vouchsafed this rank because of my completely submerging my being in that of the Holy Prophet, and thus the sense of the expression خاتم النبيين (Seal of the prophets) is not at all interfered with. But the advent of an independent prophet like Jesus Christ will certainly be at variance with it. It must at the same time be borne in mind that the word *nabi* (prophet) literally means one who proclaims the knowledge of the Unseen from God. Where this definition holds good, the claimant will be a *nabi* (prophet) and a *nabi* (prophet) must necessarily be a *rasul* (apostle). If he is not a *rasul* (apostle) the pure knowledge of the Unseen can not be bestowed upon him because the verse

لا يظهر علي غيبه احدا إلا من ارتضي من رسول

(*i.e.*, God does not reveal His secrets except to him whom He chooses as an Apostle) stands in his way. If we believe that no *nabi* (prophet) in this sense that he will make prophecies and foretell future events will be raised after the Holy Prophet, it amounts to believing in the total deprivation of the followers of the Holy Prophet of revelation and of communion with God because the definition of *nabi* (prophet) applies only to that person through whom the secrets of the Unknown are revealed according to the verse

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لا يظهر على غيبه (*i.e.*, He does not reveal His secrets). Likewise he who is sent by God is called a *rasul* (apostle). The difference between the two positions is this that no *nabi* (prophet) can come after the Holy Prophet till the end of time, with an independent law; in other words, no one can attain to prophethood without the mediation of the Holy Prophet and without first having fully merged his whole being into that of the Holy Prophet to the extent that he may be known as Mohammad and Ahmad in heaven. He who lays claim to prophethood without having fulfilled these conditions is a *kafir* (infidel).

The sense of the expression خاتم النبيين (Seal of the prophets) demands that all traces of separateness from the Holy Prophet should disappear and as long as there persists the least veneer of it, anybody claiming to be a *nabi* (prophet) will be dubbed as a breaker of the Seal to which the expression خاتم النبيين (Seal of the prophets) refers. But if a person as a result of a complete union loses his whole being in that of the Prophet, wiping out the least trace of separateness and comes to reflect in his person all the beauties and excellences of the Holy Prophet like a clear mirror, he will be called a *nabi* (prophet) without, however, breaking the Prophet's Seal because he is a reflex of Mohammad and his alter-ego. So the claim to prophethood on the part of such a person who reflecting in his person the image of the Prophet comes to be called Mohammad and Ahmad is not in the least incompatible with the dignity and status of the Holy Prophet as خاتم النبيين (Seal of the prophets) because through complete annihilation in him he becomes the reflected self of Mohammad and his image and acquires even his name. But Jesus Christ cannot come without breaking the Prophet's Seal because his prophethood is of a different type. And if no man can attain to prophethood even in the sense of being the image and reflex of the Holy

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Prophet, then how would the verse.

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

(*i.e.*, Show us the right way, the way of those on whom Thou hast bestowed Thy Grace*) be explained?

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*It should be remembered that the followers of the Holy Prophet have been promised all those boons and favours which were bestowed upon the prophets and *Siddiques* in the past and among those boons are the prophecies and foretelling of future events which caused those prophets to be known as such. But the Quran denies the gift of the knowledge of the Unseen except to prophets and apostles as the verse

لا يظهر على غيبه احد الا من ارتضى من رسول

i.e., He does not reveal the secrets of the Unseen except to him whom He chooses as His Apostle) indicates. So the acquisition of pure and unadulterated knowledge of the Unseen is a *sine qua non* of prophethood and the verse اهدنا الصراط المستقيم (*i.e.*, Show us the straight way) bears an eloquent testimony to the fact that the followers of the Holy Prophet have not been deprived of this pure knowledge of the Unseen and the possession of such a knowledge pre-supposes the attainment of prophethood and this is not possible independently of the Holy Prophet. So the inevitable conclusion is that complete merging of one's being into that of the Holy Prophet and the reflecting of his beauties in his person to the extent that one should become the Prophet's perfect reflex and image is a condition precedent to the bestowal of such a favour upon him.

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IMPORTANCE OF KHILAFAT

The whole of the last issue of the *Review of Religions* was devoted to the discussion of one of the most important and fundamental Islamic institutions—*Khilafat*. We think we touched almost every aspect of this vital subject and we find it difficult to add to it. But as the Muslims are enjoined by the Holy Prophet (may peace and the blessings of God be upon him) to respect and follow the example and precedents left by the rightly-guided *Khalifas*, we prefer to give here a few quotations from the speeches of Hazrat Maulana Nur-ud-Din, the First Successor of the Promised Messiah, the Prophet Ahmad, to show that the *Khalifas* of God's Apostles are in reality appointed by God, though to outward appearance they seem to be elected by their followers and that once they are elected they cannot be deposed, nor can they abdicate of their own accord.—*Ed.*

I declare with all the emphasis I can command, calling God to witness, that the shirt which God has clothed me with I can, under no circumstances, put off. Even if the whole world were to turn against me and you also joined hands with my opponents, I would not care a fig for your opposition. If you find in me a deviation from the path of rectitude, then pray to God that He should put me right. But let not this idea ever enter your heads that at this advanced age you can teach me as to what a particular verse of the Quran or a saying of the Holy Prophet or that of Hazrat Mirza Sahib means. If you think that I have become corrupt then implore God that He should remove me from this world by death and then see how your prayer recoils on your head..... Give up this bad habit of always making foolish innovations. The time which you spend in advising me can be employed better in praying and in seeking God's favours. Your preaching can have no effect on me, an old and experienced man. Be respectful in all you do. —(*Badr*, October 21, 1909).

Standing in this sacred Mosque with the Holy Quran in my hand I call God to witness that I never had nor do I entertain now the least desire to be a *pir*. Who can presume to fathom God's intentions? He did what He liked and united you all at my hands and He Himself and

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not you attired me with the mantle of *Khilafat* and therefore it is my duty to honour it..... Remember that it is beyond your power now to depose me. God Himself has made me the *Khalifa* to serve His ends and no power on earth can depose him whom God has installed on *Khilafat*. So none of you can depose me. If God wanted to bring about my deposition, He will remove me by death. Consign this matter, therefore, to God's care, It is beyond your power now to compass my deposition. I am not thankful to any one of you for my office. He is a liar who says I owe my *Khilafat* to him and he, too, should repent who thinks that the affairs of the Ahmadiyya Community are to be conducted on parliamentary lines.

—(*Alhakam*, January 21, 1912).

As I have already said, this discussion about *Khilafat* carries with it a strong tinge of *Shiaism*. Complain of God if you dare that He made me, an inhabitant of Bhera, your *Khalifa*. Some say : " What does the *Khalifa* do? he only teaches boys." Others aver : " He loves books and is always satisfying his craving." Foist on me as many incompetences as you like ; you will only accuse God by so doing and not me. The charges that are levelled against me are like those which Abu Bakr and Omar had to face before me. *Khilafat* is not as petty a thing as a bottle of soda water from Kesri's shop.[1] You can derive no benefit by entering into this bootless discussion. None of you can hope to become a *Khalifa* nor can another be elected during my lifetime.[2] When I die, God will raise him whom He would choose and He alone will appoint him as the next *Khalifa*. You have pledged your troth at my hands, and therefore consistently with honesty you cannot now discuss this question of *Khilafat*. God Himself has appointed me your *Khalifa* and you cannot depose me. If you persisted in your mischievous talk about *Khilafat*, then remember that there are Khalids-bin-Walid with me who will punish you like apostates. Just wait for a few days more. He who will come after me, will treat you as God will direct him to.—(*Badr*, July 11, 1912).

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1. Kesri & Sons are well-known dealers in aerated waters in Anarkali, Lahore.

2. The speech from which we have taken the above quotation was delivered by Hazrat Khalifa-tul Masih I, in the Ahmadiyya Buildings, Lahore, in 1912 when some people who afterwards seceded from the Community indulged in the mischievous talk as to what the rights and responsibilities of the *Khilafat* were.—*Ed.*

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RIGHTS AND RESPONSIBILITIES OF AMIRS

[By Nazir-i-'Ala]

As the system of appointing Amirs for the Ahmadiyya Communities at different centres has been recently started, the local centres seem to be not yet fully acquainted with the rights and responsibilities of their Amirs. At some places the Amir is considered to be a mere president, at others his status is wrongly understood to be almost equal to that of the *Khalifa* himself. By means of this announcement all the Ahmadis are, therefore, informed that the status of a local Amir is not as low as that of a president neither does he exercise in his circumscribed sphere those rights as are the distinctive prerogatives of *Khilafat*. It is true that as far as his work is concerned his responsibilities bear a certain resemblance to those of the *Khalifa*; that is to say, that he is to look after the spiritual, moral, intellectual, political, financial, economic, social and physical development and missionary activities of the Ahmadis of his *Ilaqa* (district) and should continue to think out plans and schemes for the growth, progress and solidarity of the Jama'at and should try to carry them into effect. He is bound to seek the counsel of the members of the Jama'at in all important matters and generally should respect the opinion of the majority and should take no step at variance with the opinion of the majority on account of differences of no importance. At the time of discussion he should conduct the whole business in such a manner that as far as possible unanimous decisions are reached. But as he is the final authority so far as the affairs of the local Jama'at are concerned, he has got the right, when members disagree on a certain matter, to reject the opinion of the majority if he is convinced that that opinion is against the larger interests of the Ahmadiyya Community or is likely to disturb the peace or impair the discipline of

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the Community. But in such a case he is bound to record the causes and reasons of his rejection of the opinion of the majority in a register which will be the property of the Community. But if he thinks it detrimental to the interests of the Community to record those causes and reasons, he should at least make a note in the register to this effect that he had rejected the opinion of the majority on occount of causes which he could not mention in the register without injuring the interests of the Community. In the latter case, however, he is required to put down those causes in black and white and despatch the writing to the headquarters confidentially at the earliest occasion.

If the members of the local Jama'at have a complaint against a decision or order of their Amir they will have the right to lodge an appeal against it at the Headquarters and the verdict of the Centre would be binding on both the local Amir and the members of his Jama'at. The appointment of the local Amirs will be for a fixed term and after the expiry of that period a new appointment will be made but the old Amir will also be eligible to be appointed a second time. During his tenure of office a local Amir can be deposed if the considerations of expediency so demand. But the members of a local Jama'at will not be permitted to raise the question of his deposition in their discussions. If a local Amir has to leave his station suddenly without obtaining permission from the Centre to do so beforehand he is allowed to appoint, after consulting the members of his Jama'at, a person, to act as Amir during his absence provided his absence does not extend beyond a period of 15 days. But in such an emergency he will have to inform the Headquarters of this arrangement as early as possible. The local Amirs will be subject to the orders of the *Nazirs*. In all matters concerning the organization and discipline of the Community or the responsibilities of the Amir as the Head of the local Jama'at the members of that Jama'at will have to obey him. As

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the Amirs will have the last say in all matters concerning the local Jama'ats they will be expected to set a high standard of uprightness and to be a model for others. Their attitude towards the members of their Jama'ats should be so sincere, sympathetic and honest that their control over them should create love and respect for them in their hearts. In case of differences among the local Ahmadis the Amirs would be considered to belong to no party.

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H. G. WELLS ON ISLAM

"A few words of digression upon the future of Islam may not be out of place here. The idea of a militant Christendom has vanishad from the world. The last pretensions of Christian propaganda have been buried in the Balkan trenches. A unification of Africa under Latin auspices carries with it now no threat of missionary invasion. Africa will be a fair field for all religions, and the religion to which the negro will take will be the religion that best suits his needs. That religion, we are told, by nearly every one who has a right to speak upon such questions, is Islam, and its natural propagandist is the Arab.

"Both the French and British have the strongest interest in the revival of Arabic culture. Let the German learn Turkish if it pleases him. Through all Africa and Western Asia there is a great to-morrow for a renascent Islam under Arab auspices. Constantinople, that venal city of the Waterways, sitting like Asenath at the ford, has corrupted all who came to her ; she has been the paralysis of Islam. But the Islam of the Turk is a different thing from the Islam of the Arab. That was one of the progressive impulses in the world of man. It is our custom to underrate the Arab's contribution to civilisation quite absurdly in comparison without doubt to the Hebrew and Greek. It is to the initiatives of Islamic culture, for example, that we owe our numerals, the cult of modern mathematics, and the science of Chemistry. The British have already set themselves to the establishment of Islamic university teaching in Egypt, but that is the mere first stroke of the pick at the opening of the mine. English. French, Russian, Arabic, Hindustani, Spanish, Italian : these are the great world languages that most concern the future of civilisation from the point of view of Peace Alliance that impends. No country can afford to neglect any of these fanguages, but as a matter of primary importance I would say, or the British, Hindustani, for the Americans, Russian or Spanish, for the French and Belgians and Italians, Arabic. These are the directions in which the duty cf understanding is most urgent for each of these peoples and the path of opportunity plainest.

"The disposition to underrate temporarily depressed nations, races and cultures is a most irrational, prevalent and mischievous form of stupidity. It distorts our entire outlook towards the

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future. The British reader can see its absurdity most easily when he reads the ravings of some patriotic Garman upon the superiority of the "Teuton" over the Italians and the Greeks —to whom we own most things of importance in European civilisation. Equally silly stuff is to be read in British and American books about "Asiatics." And was there not some fearful rubbish, not only in German but in English and French about the "decadence" of France? But we are learning—rapidly. When I was a student in London thirty years ago, we regarded Japan as a fantastic joke; the comic opera, "The Mikado," still preserves that foolish phase for the admiration of posterity. And to-day, there is a quite unjustifiable tendency to ignore the quality of the Arab and of his religion. Islam is an open-air religion, noble and simple in its broad conceptions; it is nonetheless vital from Nigeria to China because it has sickened in the closeness of Constantinople. The French, the Italians, the British have to reckon with Islam and the Arab; where the continental deserts are, there the Arabs are; and their culture will never be destroyed and replaced over these regions by Europeanism. The Allies who prepared the Peace of the World have to make their peace with that. And when I foreshadow this necessary liaison of the French and Arabic cultures, I am thinking not only of the Arab that is, but of the Arabic that is to come. The whole trend of events in Asia Minor, the breaking up and decapitation of the Ottoman Empire and the Euphrates invasion, points to a great revival of Mesopotamia at first under European direction. The vast system of irrigation that was destroyed by the Mongol armies of Hulagu in the thirteenth century will again become populous. But the local type will prevail. The new population of Mesopotamia will be neither European nor Indian; it will be Arabic and with its concentration Arabia will lay hold of the printing press. A new intellectual movement in Islam, a renascent Bagdad, is as inevitable as 19 0."—*What is Coming*.

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SURVEY OF THE MUSLIM WORLD

"Among numerous old and erroneous ideas which exist in missionary and religious thought, there is the one that Islam is a static religion. Moslem fatalism prompts the exaggerated conviction that the Islamic people are apathetic and almost impossible to penetrate, though not dangerous from the offensive point of view. The real situation is quite different. Islam is on the march, and is advancing everywhere, silently but constantly.

It is a false idea that the tremendous blows hurled by Christianity at the followers of the Crescent in the nine centuries of armed struggle which bear the glorious names of Poitiers, the Crusades, Vienna, and Lepanto, present permanently insurmountable barriers. Islam has already driven beyond the Straits of Gibraltar and almost beyond the Bosphorus. Today the Moslems advance again to the conquest of Europe and the world. They no longer use arms, but peaceful and insinuating ways, and Europe and America, which are by heredity Christian, seem ready to fall prey to the propaganda of Mohammad.

Every good Moslem is, and in fact must be, a "missionary". Islam advances with all its Oriental fascination, with intoxicating perfume, with sensual softness. Statistics speak clearly. In 1900 the Moslem world had at its disposal two hundred printing presses ; today it has eight hundred and eighty. It is therefore opportune to consider carefully the facts of this offensive, which is as dangerous as it is silent and penetrating.

Let us see what statistics tell us about the expansion of Islam in the world. Taking world figures by continents, according to the maximum calculations, the situation reveals itself thus :

	Moslems	Catholic
Europe	22,434,419	209,672,679
Asia	154,138,391	19,196,956
Africa	53,845,666	6,406,964
North and South America	120,008	136,357,425
Oceania	29,750,095	2,085,814
(World population 2,053,600,000)	260,288,579	373,719,838

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The proportions are in percentages : Catholics, 18·2%, Moslems 12·6%. Other estimates of Catholics vary from 351,839,665 to 233,997,594 ; therefore the proportions are reduced respectively from 19% to the 13%. However, the situation is fundamentally the same. We can accept 240,000,000 as an average world figure for Islam.

" In China the absence of reliable statistics makes the number of Moslems vary from a minimum of 5,000,000 to a maximum of 50,000,000 ! However that may be, the Moslem element is scattered a little everywhere. Its really strong nuclei are in the provinces of Kan-su and Yun-nan ; at Peiping there are 200,000. It has always been difficult to find information on the question. Until the republican period Moslems were officially proscribed, and even today they are not well received in general ; therefore they tend to hide themselves. Also, the Islamic communities of the other land know little of their Chinese co-religionists, who have remained isolated by distance and by difficulties of communication and of language. Notwithstanding such a situation, Chinese Islam is regaining lost time. Today there are modern high schools in Yunnan-fu, Peiping, Shanghai, and in Szechwan, besides elementary schools and numerous mosques. Of these there are thirty-six in Nanking, thirty-five in Peiping, eleven in Shanghai, fourteen in Tientsin, ten in Cheng-tu, six in Yunnan-fu, five in Canton, etc. Since 1911 there has been an Islamic Association for Progress, to form a new executive board and found a university. In 1931 it founded a school for *imams*, priests, and missionaries for China and other countries. There are one hundred sixteen elementary schools, sixty-two intermediate schools, and eight higher institutions. Since 1931 Chinese students have been going to study at the el-Azhar, and have returned to China as professors. In 1933 began the Association of Youth of the Chinese Moslem People. In Peiping there is a printing office and a magazine, and another is being started in Tientsin. A third in Shanghai prints the organ of the International Moslem Association (perhaps a ramification of the Ahmadiyyah movement) in Chinese, Japanese, and English, and has a distinctly missionary purpose.

From the political point of view, notwithstanding the bettered conditions due to tolerance and to the leadership of Sun-yat-sen, the Nankingese nationalists do not look with favour on the Moslems, and, though appreciating their patriotism, desire their gradual extinction. From the economic standpoint it appears that there are notable differences between the Moslems

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of the large centres, who are in general comfortable merchants, and those of the country, who are rather poor. In general they are not in good condition, and this explains still better their backward situation. In the Moslem field they work hard and intend to work still more in the future. They speak of conversions from Christianity to Islam. In the meantime, many functionaries of the Government of Nanking, and several army officers are Moslems.

A country until recently closed to Mohammadanism was Japan. Today this is not the case, thanks to the favours shown by influential personages and by the Government, also to the relatively numerous conversions in the past few years. In 1925 the Islamic Union was founded at Tokyo to spread religious and cultural propaganda. In the first decade of its life the association had already founded a school and a printing office, organized a mosque and a cemetery in Tokyo, published a translation of the Koran, and planned the construction of other mosques. The Association has met with the favour of the Japanese intellectuals, and in 1934 the Imperial Government began, with the purpose of closer union with the Islamic Orient (also for commercial reasons), a monthly magazine in Turkish, *Yapon Mukhbiri*. In the same year, there arose in Tokyo another pro-Islamic Association with clearly propagandist and missionary purpose, while the mosque founded in 1928 at Kobe advanced with the community, added to by Indian immigrants, Malaysians, Arabs, and Russian refugees. This nucleus is estimated at 4500. Pursuing its action, the Islamic Union of Tokyo has laid the foundations of the mosques being built in Kharbin, Mukden, and Dairen, and has close contact with similar corporations in Manchukuo and Korea. The Japanese converts are distinguishing themselves for their missionary zeal, and are collaborating efficiently and with initiative in trying to stir up old Moslem countries in favour of Japan."

—*The Moslem World.*

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NOTES AND COMMENTS

Decline of Irreligion in Russia

The Guardian writes :

> "The beginnings of a religious reaction are evident in Russia. Membership of the Militant Godless League which in 1933 was 5,000,000 is now less than 2,000,000. The Commissariat of Education has closed five anti-religious museums in the provinces, and the Central Institute for Anti-religious Propaganda, which formerly had 3,000 students. The Komsomol (Communist League of Youth) has notably slackened its efforts in many areas. *Komsomolskaya Pravda* of 14th March called attention to the poor output of anti-religious books in 1936, when only eighteen such books and pamphlets were published with issues varying from three to ten or twelve thousand copies. During 1937, forty-four books and pamphlets are planned, but so far only four pamphlets have been issued. There are also few caricatures and godless posters, anti-religious plays and lantern lectures."

Religion is too deeply rooted in human nature to be eradicated by man's feeble efforts. Bolshevism is not the first effort of its kind to make men godless, irreligious, materialistic. Similar efforts were made before. But like its predecessors the new experiment of Marx and Lenin is meeting an ignominious defeat. Religion is a part of man's being. Without it he is nothing but a beast and a brute. All spirituality, morality, all that makes man's life worth living is due to religion.

* * *

"The Orient To-day"

The Orient To-day, a bulletin of the State University of Jawa, U.S.A., writes :

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"The recent awakening of the East marks a new epoch in human history. It is perhaps true that more political, social, and spiritual changes have taken place in the Orient within the last few decades than anywhere else in the world. Moreover, the "unchangeable" Orient is now passing through such vast transformations that their full significance is scarcely realized in the Occident.

"The fact is that Asia is being re-born. Its problems are as numerous as they are difficult and far-reaching in their effects. In dealing with this new Asia, one is compelled to discard his old yard-stick and make a fresh survey with a new measuring rod. The age of the fabled East is no more; we must learn to look realities in the face.

"Asia must be re-studied and re-considered in the light of the newer situation. The rise of Japan, China, and India has brought forth a host of problems which challenge our attention. They cannot simply be ignored out of existence."

Really the East has awakened from its lethargic sleep of centuries and far-reaching changes have taken place and are daily taking place in all departments of life. The East has suffered for too long from subjection and domination by the West. It is now its turn to lead. The days of the glory of the West are done. The Deliverer of mankind has risen in the East and it is, therefore, natural that East should now be the world's leader and teacher.

* * *

Crime and Morality in U.S.A.

John Brown records in *The Inquirer* his impressions formed during a recent tour in the U.S.A.:

"At no time in history has a civilized nation faced a crime problem of the magnitude of that now seen in America. That this is no exaggeration can be seen from the opinion of ex-President Hoover, whom I interviewed in Chicago. 'More than 9,000 human beings are lawlessly killed every year in the United States,' said Mr. Hoover, 'Little more than half as many arrests

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follow. Life and property are relatively more unsafe than in any other civilized country in the world.'

"The appalling statistics of crimes of violence are paralleled by the thinness of the conviction records. In Washington a deputy-chief of the Federal Bureau of Investigation admitted that a murder had a ninety per cent. chance of escaping the death penalty, and he went on to say that his file of "professional criminals" had already listed 250,000 men and women!

"There are various explanations for these figures, but one of the most important is rarely quoted, and that is the indifference of the public and the lowering of moral standards which permits 'Public Enemies' to be treated as semi-heroic figures."

The sum and substance of Western civilization is the enlargement of human wants and the finding out of ways and means to satisfy those wants. This enlargement of wants and its satisfaction by means, good or bad, is at the root of heartless and immoral exploitation of most of the Eastern countries by Western imperialistic powers. It is also the cause of much of the crime that has disfigured America and is lowering it in the estimation of the outside world. The "land of the brave and the free" will have to take drastic steps to make itself worth living in. Crime increases where Religion is on the wane. The West shall have to give sooner or later—sooner than later—serious thought to the finding out of a remedy for its manifold ills. Islam alone now possesses that remedy.

* * *

"Slave Education" by Japanese Imperialists

The Voice of China for May 15, 1937, has an article under the caption "Slave Education." In it the writer describes and comments on the education imparted by the Japanese authorities in the schools in Manchuria, which the Japanese call Manchukuo. The whole article is a revealing document. Among other things the article tells the reader:

"At a meeting of the school principals, it was carefully explained by the Japanese supervisors that the basic principle of education in "Manchukuo", since it was

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education for an inferior people, was that it must be based upon labour. This is in accordance with their slogan, "The Manchurian people have only to use their hands, but not their brains, since we (the Japanese) have planned everything for them," and it is part of their plan to make slaves of the Manchurian people."

Japan has recently begun to tread the same perilous path which the West adopted about a century ago and it is not long that she will find herself enmeshed in difficulties which has irretrievably destroyed peace in the West and turned it into a powder magazine. There could be no greater inhumanity perpetrated by one nation upon another than that one should regard the other as inherently inferior and of lower status. This immoral idea has always carried its Nemesis with it. True greatness lies in service and not in bleeding weaker peoples white.

* * *

Fascism, Communism and Capitalism

Charles P. Bruehl observes in *The Christian Front* :

> Those who fondly believe that Fascism will save the world from Communism are labouring under a fatal delusion. The ideologies of these two are too closely allied to render them absolutely contradictory. They have too much in common and their differences can be readily effaced. The three, Capitalism, Fascism and Communism, are links in a chain ; imperceptibly the one passes into the other. None of them has much use for a religion which looks to another world ; for each one of them has a religion of its own, which, if closely viewed, is the same. Fascism deifies the national state. Communism deifies the industrial state, and Capitalism deifies the servile state, that is, the state in which organized money power will control the destinies of the people and the world. All three are fundamentally materialistic, secularistic, totalitarian.

These so many *isms* are the bane of the West and unless it gives up their worship and deifies the One Almighty God there is no hope for it.

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Narobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
Padang—(Sumatra).

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